("Lion"), *Vari* ("Vulture"), etc. are intended to deceive the evil spirits, who are able to take the life of the child only if they can call it by its true name.[58]

4. Segregation

A Lesghian woman becomes unclean through childbirth, and hence the father may not be present at the birth nor during the entire period of uncleaness, which lasts for several weeks.[59] Child-bearing renders the mother unclean in Ossetia as well. The Mountain Georgians have special birthhouses for expectent mothers. In Svanetia the mother is unclean for 40 days,[60] in Khevsuria and Pshavia, a few days longer.[61] A woman can be cleansed (in Khevsuria and Pshavia) by washing her hair in cow's urine.[62] In Ossetia a woman is considered unclean for six weeks after childbirth. During this period she is not allowed to work, except to sweep the floor and look after the children. The marital act is likewise forbidden.[63]

5. Weaning

Very little data is available regarding weaning of children and taboos during the period of lactation. As a general rule, the Lesghians wean their children at the age of five or six.[64] The Avars usually do not wean them before they have reached the use of reason.[65] Pshav children are weaned at the age of four.

6. Fire-place Ceremony

We have seen what an important part the hearth played in the marriage ceremonies of the Northwestern Caucasians, the Ingushi and Ossetes. By circling round the hearth the bride officially became a member of the family. We should also expect a birth ceremony of some sort or other at the fire-place, by which the infant would likewise be officially recognized as a fully fledged member of the family and by which the newborn would come in contact with the ancestors and receive their protection. We find such a ceremony among the neighbouring peoples of Iranian stock, the Ossetes[66] and the Kurds.[67] Though the hearth

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[58] Pčelina, "Rodil'nye obyčai u Osetin," SE, 1937, No. 4, p. 98.
For Ossetine naming ceremony, see *op. cit.*, pp. 96 ff.
Could not this fondness for animal names be a vestige of individual totemism?

[59] Kovalevskij, "Iranian Culture in the Caucasus," *The Archaeological Review*, June, 1888, cited by Kovalevskij, *Zakon*, II, p. 202. See also *op. cit.*, I, pp. 97 f, 139 f.

[60] Dubrovin, *Istorija*, I, ii, p. 110.

[61] G. Demidov, *V uščelijach pervobytnoj gruzii (Chevsuretija)*, Moscow-Leningrad, 1930, p. 16. Polidaev (*Gorcy severnago kavkaza*, p. 107) says that the Khevsur mother is "unclean" for 30 days.

[62] Demidov, *l. c.* After delivery, the mother must remain in the birth-hut for two weeks; after that she must live in the stable for about five weeks. S. I. Makalatija, *op. cit.*, p. 112. Today the Pshavs use holy water instead of urine (*ibid.*).

[63] Pčelina, *op. cit.*, p. 99.

[64] Nansen, *op. cit.*, p. 104.

[65] Eickert, *op. cit.*, p. 268.

[66] Pčelina, *op. cit.*, p. 95.

[67] Jankó, *Népszáji, etc.* Zichy's *Kaukázusi és középázsiai utazásai*, p. 63.

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has (or at least has had) the same significance among all North Caucasian mountain tribes, the explorers pass over the relation between birth and the fireplace without a single word. This may be a serious oversight.

§ 6. RESPECT OF CHILDREN FOR THEIR ELDERS

The NORTHWESTERNERS. The *adats* inform us that the children have a strict obligation of acknowledging the authority of their father. They must respect him and carry out all his commands. To disobey him or even to oppose his wishes would be, "according to customary law, the greatest abomination, and according to Islamic law, the greatest of sins."[68] This respect must continue even when old-age renders their parents helpless. When a joint-family is divided the sons must set aside a definite amount of property for the support of their parents and for their funeral.[69] The sons have the strict obligation of erecting a tombstone for their parents. The *adats* also demand that Rs. 300 should be set aside for an elaborate funeral feast. Formerly such feasts would often bring complete financial ruin to the family.[70] This great respect for parents is extended to elders in general, and especially to elder brothers.[71]

The NORTHEASTERN CAUCASIANS. The Lesghians show an unusually great respect for their parents.[72] If the children fail to care for their aged parents, they may be summoned before the *kâdî*, who will force them to do so.[73] Some excellent examples of this deep respect can be found in the official criminological reports of Kaitago-Tabassaran. "On August 3, 1869, a native of the village of Myura, Kaitago-Tabassaran, Mahomet Omar, after having been scolded by his mother for laziness shot himself."[74] Or again, "On October 2, 1869, a native of the *aul* of Kulidzha, Kaitago-Tabassaran, Ali-bek Salig, quarreled with his son, Murtuzali. After some time his son returned to his father and begged forgiveness. His father, however, refused to listen to his son's repentent words, coldly showing him the door and telling him never to return again. On hearing these words, Murtuzali took out his pistol and shot himself. His father, on seeing that he was the cause of his son's grief and death, took his own life by falling on his *kinjal*."[75]

The reports concerning the Avars being contradictory demand special attention. Some claim that the Avars have just as much respect for their elders as do the other Lesghians. If a son is unable to fulfill the wishes of his father,

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[68] Leontovič, II, p. 250, § 134.

[69] Ladyzenskij, FT, p. 206.

[70] Ladyzenskij, FT, p. 208.

[71] Dubrovin, *Istorija*, I, i, p. 169.

[72] Dubrovin, *Istorija*, I, i, p. 441 is certainly exaggerating when he says that the Chechens "deny their mothers even the respect Nature has implanted in the hearts of all men." This very sentence has been copied and re-copied from the *adat* collections by a number of pre-Soviet authors without inquiring into the reliability of the report. Svečin, *op. cit.*, pp. 61 f, regarding Lesghians.

[73] Kovalevskij, *Zakon*, II, p. 203. For details regarding the kind of support demanded by the *šari'a* in Dargwa, see Kovalevskij, *op. cit.*, pp. 203 f.

[74] "Iz gorskoj kriminalistiki," SSKG, III (1870), p. 7.

[75] "Iz gorskoj kriminalistiki," p. 8.